

The Restoration Movement of the Churches of Christ

(Campbell - Stone Restoration Movement)

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Summary *The restoration of the church of Jesus Christ is a constant need and fact. The church is alive and everything living searches for continuous restoration. The Restoration Movement isn't a short-lived movement. It began at the end of the 18th century and produced a large number of churches throughout the world that long for the return of authentic New Testament Christianity. Croatia's familiarity with the Restoration Movement and its beginning, successes and legitimacy are the themes of this article.*

Introduction

The Restoration Movement of the Churches of Christ has been in existence since the Church of Jesus Christ was founded on the Day of Pentecost in Jerusalem. After the coming of the Holy Spirit on the apostles (Ac 2:3) and the inspired speech of the apostle Peter to the multitude (Ac 2:14-36), many saved people were added to the Church (Ac 2:41, 47) and thus came into being the Body, made up of living people who were “washed with water through the Word” (Eph 5:26). The church is restored in the same way as every living thing because it is, first of all, “the Church of Jesus Christ, the Son of the Living God” (Mt 16:16).

In this light the Restoration Movement of the Church began at the end of the 18th century and it is right to rank it historically and theologically in a line of other movements in the history of the Church which were, or continue to be, of a restorative nature, at least in their beginning.

When we want to restore some old structure, we turn to, if it is available, the original blueprint. When we restore God's Church, we turn to God's Word because it is God's perfect blueprint of the Church (Allen and Hughes, 1988). The purpose of the Church is creative because, from its creation, it comes from the

Creator, who with a word created all that exists. Perhaps that is why the Bible has, throughout history, bothered many, just as light bothers those who, in darkness, do evil (Jn 3:19-20). In the same way, the light of God's Word, which uncompromisingly clears the way for Truth, hasn't always been welcome or desired. Hasn't the Bible so often been veiled with mystery or covered with strange or hard-to-understand language? That which God gave this world as "God-breathed and (is) useful for teaching, rebuking, correcting and training in righteousness ..." (2 Tim. 3:16), became a mirror into which the Church begrudgingly looked or even became a lamp which was hidden under a bowl.

Already, at the end of the third century, the Emperor Diocletian issued the royal declaration, "Destroy all that is Christian. Whomever is found with any Christian writing or article connected with this faith, loses all their civil rights and all of their property will be confiscated."

But the truth was impossible to extinguish. Just a quarter century later, Constantine, a new emperor who was impressed with Christianity, commanded Eusebius to make 50 copies of the Bible at the expense of the Kingdom. The once-persecuted citizens now became the most valued. It became preferable to be a Christian. Thousands of unconverted people joined the Church. The Church, in the time that followed, became an increasingly secular and political institution in comparison to that which was established by Jesus Christ.

After Constantine, there were faithful leaders of the church such as Augustine and Jerome in the West and John Zlatoust (Chrisostom) and Athanasius of Alexandria in the East. They were committed to the Christian faith and they cared about their Christian brothers. Many Christians lived worthy of Christ's calling. The golden thread of the Church held on through history.

However, the Bible continued to be a source of strife to some. The history of the Church is a series of more or less successful attempts, during every generation, to appeal to the conscience of the day of the need to return to the standards of God's Word. The fact that it's impossible to estimate the no small number of Christian confessions and various movements point to the rebellious nature of man, but in them one needs to seek out that which every one of those structures has woven into its battle cry, "Let's get back to the Truth!"

Abreast of these manifestations there have always been Christians and congregations who followed only the teaching of God's Word, representing by that a steady continuation of the New Testament church. In that way, the promise of Jesus that his Church would outlive all temporary setbacks was fulfilled. Those Christians had to gather in secret because the church that was in power bloodily persecuted them. Their persistence came from the fact that they were true disciples who faithfully followed the Word of God. In the history of the Church (Broadbent, 1989) they are mentioned as Pavlicijani, Bogomils, Patareni (Du-

jchev, 2002) and the like. At least that's how others referred to them (Šidak, 1975). They, among themselves, referred to themselves as: the Lord's disciples, Christians or simply, brethren. Often, though, they had no names at all. In the pre-reformation age, and during the time of the Reformation, they were called "Anabaptists" because they held to the principle of biblical baptism on the basis of Christ's teaching.

During the Middle Ages, there were several attempts to reform the Church. So, the movement to reform the Church began long before Luther. He just gained a greater momentum when the Bible, the revealed Word of God, found its way to many followers of the Truth.

"Inside the Roman Catholic Church, many souls were suffering because of the overwhelming worldliness and longed for an awakening of spiritual life. The same year that Pope Innocent II proclaimed the Crusade against southern France where the Peter Wald movement was spreading, a 25 year-old youth heard, during a mass, the Words of Jesus from the 10th chapter of the Gospel of Matthew as Jesus sent the twelve apostles to preach — in them he saw the path to restoration that he so desired, and felt himself called to preach in extreme poverty and humiliation. From that sprang the order of friars, the Franciscans, which suddenly spread throughout the earth. Francis was a wonderful preacher and his lively and joyful nature attracted multitudes that came to listen to him. In the year 1210, he went to Rome with a small group of his followers and received from the Pope – begrudgingly – an oral approval of his "Rules." The order spread quickly and during the life of Francis of Assisi (he died in 1226) it split into to factions, and those who were true to the original teaching of Francis of Assisi, the so called *Spirituali*, were persecuted (four were publicly burned at the stake in Marseilles in 1318).

Elsewhere in Europe, John Huss (1372-1415), a doctor of theology, powerful preacher, Augustine enthusiast and a confessor for the Czech queen, called for a return to the basic truths of God's Word (Richardson, 1969). He wrote and spoke in the Czech language, calling for an understanding of the Bible. He lessened the dependence of The Slavs on Teuton, which the Roman treasurer didn't like at all. When he added to that that the Church of Christ was larger than the congregation of Roman churches and includes all, who like Peter, confess Christ as the Son of the Living God ("De ecclesia," 1413) he was excommunicated and the rest of the story is very familiar. He was burned at the stake in 1415" (Broadbent, 1989: 94).

Erasmus of Rotterdam (1469-1536) printed the New Testament in Greek and later in Latin with accompanying notes and analogies (Ferguson and Wright, 1988). In a short time (we're speaking here of Dark Age illiteracy), some 100,000 copies were sold in France alone. Interestingly enough, Erasmus wrote in the introduction of the New Testament in Greek:

“If we had seen him with our own eyes, we would not have such an exact knowledge of the Christ as the gospels give us which describe his teaching, healing, dying and resurrection, as if they were unfolding in our presence. If we are shown the footprints of Jesus anywhere, we bow and worship them. Why would we not even more gladly honor the living and dynamic picture of Christ in these books!” (Broadbent, 198:116)

What power in the words of the Renaissance worshipper published in God’s Word, especially when we consider that even today, nearly 500 years later, there are those who accept the church as an institution, but the Bible, in any form, bothers them, especially if it is being read.

It isn’t strange that Martin Luther, before the end of his life, wrote, “I only studied, preached and copied God’s Word; I actually didn’t do anything ... the Word did it all.”

The battle cry, “*Sola Scriptura*” was historically stipulated and justified. When, today, we speak of the Reformation Movement, insulting clichés appear. Many of them exist because of ignorance and from being uninformed. The average educated person knows very little about Martin Luther and the movement he touched off. Some are satisfied with the knowledge that Luther was the “first Protestant” who “rebelled against the Church,” and that he caused a divide that lasts even until today. With a wave of the hand, it is dismissed as “a rebellion that it would have been better had it never happened,” as some would say.

But such a view is completely wrong and very prejudiced. If we were to properly understand what Luther intended with his call “*Sola Scriptura*,” it’s necessary to remember the story of his life (Ferguson and Wright, 1988). When someone enters college at 17 and receives their first diploma just two years later, and then immediately after that his Masters, and that at the prestigious Erfurt university at the beginning of the 16th century, he must be considered a very talented and promising young man. That’s how young Martin Luther was. Even though his father Hans urged him to continue to study law, Martin Luther abandoned his study and left, to the great surprise of his parents and friends, to attend the Augustinian Seminary in Erfurt where he was ordained as a priest in 1507. Luther was enamored with the Word of God and its power. So, it’s no wonder that, after a visit to Rome in November 1510, he was stunned at the distance between the teachings of God’s Word and the life of the church of that time. But Luther didn’t react on the spot. He gave himself passionately to the study of biblical theology and then in 1512 earned a doctorate and immediately upon that a position as professor of theology in Wittenberg. And then, God’s Word did its work.

Martin Luther on October 31, 1517 publicly made known 95 Theses on the doors of the Wittenberg church. They are, in every sense of the word, a protest (or objection) against the brutal disrespect of God’s Word. The church in which

Luther served as a priest and the church that Jesus founded were two completely opposing creations. Luther, however, didn't advocate the creation of some kind of a new church, but warned against pointing out the root of every evil – disobedience to God!

Reformers like Luther, Zwingli and Calvin honestly tried to bridge the gap in the Christian world. To do that, they handled the Bible like the greatest experts, but they still failed at their attempts to completely reform the Church. Different splits and division led to the creation of numerous new confessions and denominations.

Several coworkers, or contemporaries of these reformers, were more persistent. Among them were Balthasar Hubmair, Hans Denck, Michael Sattler, Konrad Grebel, Felix Manz, Georg Blaurock, Jakob Hutter, Menno Simons and Kaspar von Schwenkfeld (Durnbaugh, 1968). They were called Anabaptists. They called themselves just Christians and they had but one goal before them – the Church as it was.

The Bible offended several other well-known people in later centuries. The 17th century philosopher and writer Francois Marie Arouet, better known as Voltaire (Pomeau, 1969), self confidently announced, “In 100 years, the Bible will disappear and no one will care any longer about this book!” He died in 1778 and just 50 years later, in 1828, the Geneva Bible Society moved into his house and distributed millions of Bibles throughout the world.

Christians have always been inspired with the idea of a return to the original source. As a result, it's easy to imagine their constant desire to “cleanse” anything that doesn't belong to authentic or original Christianity.

Restoration of the Church, then, has existed as long as the Church itself. Restoration isn't, and cannot be, a one-time act. The Reformation Movement of the church didn't begin in the middle ages, but on the very day that the Church was founded in Jerusalem. The realization of the Church of Christ, based on biblical principles, in reality, has been sought in various ways. One way was to reinforce the church in power and strength. But aspirations for taking over power and territory didn't restore the Church.

The main attempt of the Reformation Movement was to reform the Roman Catholic Church, while the Restoration Movement is another Christian movement, from which sprang Churches of Christ, Christian Churches, Disciples of Christ, and in more recent times, the International Churches of Christ. This movement has its beginning in the 18th century. The main goal of the movement wasn't so much the reshaping of the church as it was in that historical moment, but above all, to renew the New Testament pattern of worship and service to God.

Historical and Social Conditions of the Restoration Movement of the Churches of Christ

From the beginning of the Reformation, the Bible began, year by year, to be read increasingly more. The increased reading of the Bible led to a better understanding of God's Word. The more people learned about the Bible the less they held to human beliefs. A question surfaced in the hearts of many: "Why don't we return to the Bible and put an end to man-made forms and traditional forms of faith?" The number of Christian denominations constantly grew. As new books of faith and confessions of faith were constantly written and accepted, it became clear that the Reformation hadn't succeeded in restoring New Testament Christianity to its fullness, purity and simplicity. Careful attention to the teachings of the New Testament became an investigative sin that caused even more division in the Church. Denominational divisions halt and stand in opposition to Christ's prayer for the unity of the Church (Jhn. 17) and the teachings of the early Church, especially of the apostle Paul (1 Co 1:10; Eph. 4:4).

In the United States, the Restoration Movement found itself on very fertile soil (Hughes, 1968). The influence of the American concept of individualism, especially in making decisions about God, faith and knowledge, was an ideal basis for the Restoration Movement. Individualism and the concept of the state as "government by the people for the people," gave that idea even more momentum. The American spirit strongly opposes every attempt of their leaders (be they government or church) to tell them how they should behave and what they should believe. Every Christian is independent and free to make his own decisions about faith based on the Bible. Elders and deacons, who are chosen by members of the same local congregations, govern churches.

Often, the arrogance of denominational church leaders influenced a need for restoration of the Church according to the biblical model. The church leaders didn't lead the believers, but ruled them instead, making final decisions about doctrines.

The Calvinist doctrine of complete and inherited depravity played its role in paving the way for the Restoration Movement. The idea that all people are born sinful and that a small child, if it dies, would be punished with eternal death in hell, was repulsive. Some, because of those doctrines, completely lost any interest in religion. Some looked for answers to that question in teachings closer to interpretations of God's grace.

With time, some basic tenants of the movement crystallized, most of which, with small variations and additions still remain foundational, and are attributed to Campbell and Stone, even though they weren't the only ones who conceived the ideas.

Restoration Movement Principles

1. Recognition of Christ as the highest authority of faith, and the New Testament as the only written model of faith and religious practice that, in and of itself, annuls human rule and authority.
2. The importance of “rightly dividing” the Old Testament from the New Testament. The Old Testament is of immeasurable value to Christians as a basis for understanding God and God’s justice and grace, but cannot be used for ordering Christian life, practice and worship.
3. The New Testament contains the form for worship. From the New Testament descriptions of worship and devotion, one can recognize five basic factors about Christian worship: prayer, singing, the Lord’s Supper, giving and messages from God’s Word.
4. The autonomy of local congregations. Every council or hierarchal structure that rules over some other autonomous group of Christians is considered unbiblical. The biblical model of church leadership consists of elders and deacons who serve in their local church congregations and who were chosen and appointed by that same congregation.
5. The unity of Christians is based on a literal teaching of the New Testament that makes the Church a single body, not a divided body. The acceptance of Christ’s chief authority and his teaching should be the only measure of orthodoxy and right to membership.

Some Prominent Names in the Restoration Movement

James O’Kelly (Piney) was a Methodist preacher in North Carolina (USA). He began to oppose the Episcopal form of government in the Methodist church. He insisted on the independence of local congregations at a local level as he found in the descriptions of churches in the New Testament. He and his adherents pulled out of the Methodist church in areas around Surrey in 1794, stressing the following points:

1. Only the name “Christian” should be used.
2. Christ is the only head of the Church.
3. The Bible is the only foundation.
4. The individual has the right to personal judgment and freedom of conscience.

Dr. Abner Jones was a prominent Baptist preacher in Vermont, but being so grieved over the sectarianism of the 1800's he left the Baptist church (Allen, 1993). He planted churches that tried to practice worship according to the New Testament model, and his members called themselves "Christians," and they accepted the Bible as the only rule of their faith and practice.

Barton W. Stone was confused because he wanted to be saved, but he didn't experience any kind of a spiritual experience that would, as he was taught, be a proof that he was "called" (Allen and Hughes, 1988). Friends from the Presbyterian Church influenced him to preach even though he didn't have the calling to preach and he didn't fully accept the Westminster Confession of faith, the basic tenant of the Presbyterian Church. In 1803, he was present for the trial of Richard McNemar, who had been put before the presbytery of the state of Ohio because he was preaching in opposition to the official accepted confession of faith. Stone and five other preachers knew that they were guilty of the same accusation, so they withdrew from the Presbyterian Church. They founded the Springfield Presbytery, but they soon abandoned it because they considered that it had no biblical foundation. They proposed five reasons for abandoning that body in a document titled: "The Last Will and Testament of the Springfield Presbytery."¹ That document was perhaps the most important and foundational in shaping all the following proclamations and announcements of the Restoration Movement.

That declaration brought forth the five basic tenants from which the Restoration Movement sprang and by which Churches of Christ live and function even today:

1. There is only one body of Christ;

¹ *The Last Will and Testament of the Springfield Presbytery:*

1. We will that this body die, be dissolved, and sink into union with the body of Christ at large; for there is but one body and one Spirit, even as we are called in one hope of our calling.
2. We will that our name of distinction, with its reverend title, be forgotten, that there be but one Lord over God's heritage and His name one.
3. We will that our power of making laws for the government of the church, and executing them by delegated authority, forever cease; that the people may have free course to the Bible, and adopt the law of the spirit of life in Christ Jesus.
4. We will that each particular church as a body, actuated by the same Spirit, choose her own preacher, and support him by a freewill offering without a written call or subscription, admit members, remove offences; and never henceforth delegate her right of government to any man or set of men whatever.
5. We will that people henceforth take the Bible as the only sure guide to heaven; and as many as are offended with other books which stand in competition with it, may cast them into the fire if they choose, for it is better to enter into life having one book, than having many to be cast into hell (White, 1971:203).

2. Honorary titles of church leaders should be abandoned because such honor should be shown only to God;
3. Each individual personally and freely approaches the Bible and determines their own law of spiritual life in Christ Jesus;
4. Each church should choose their own preacher, finance in such a way that no one observes how much an individual gives (for example, not requiring the required tithe), accept members, resolve offenses and not surrender their right of self government to some other person or body;
5. The Bible should be considered the only guide for entrance into Heaven.

James O'Kelley, Dr. Abner Jones and Barton W. Stone left behind a significant life and church work that is possible to condense into the battle cry for a return to the New Testament order of things. Every one of them had the same thing on his heart even though they worked separately. All of this took place many years prior to the appearance of Alexander Campbell, who many consider to be the founder of the Restoration Movement. Even prior to Alexander, it is necessary to be acquainted with his father, Thomas.

Thomas Campbell was born in 1763 in County Down in Ireland, and died in 1854 in Bethany, Virginia in the United States (Allen and Hughes, 1988). He was highly educated as a church minister and as a schoolteacher. He moved to America for his health. He began to preach in the Presbyterian Church in Pennsylvania, but he shared the Lord's Supper with members of Presbyterian churches that had broken themselves off. For that the presbytery chastised him. As a result, he appealed to the highest level of the Presbyterian Church, but his appeal was denied and he was later persecuted. He pulled back from those churches and began to preach independently. Thomas Campbell is the founder of the Restoration Movement plea, "We speak where the Bible speaks and are silent where the Bible is silent!" In Campbell's "Declaration and Address," a significant work of 30,000 words, he lays out his understanding of the Bible and of the Christian life. That manifesto can be boiled down into the following four points:

1. *The unity of a single Church*: There is only one Church.
2. *Christian unity through local church congregations*: Churches must exist as separate, independent, local congregations, but there must not be disagreement or intolerance between them.
3. *The New Testament is the framework of Christian unity*: The basis for Christian fellowship cannot be anything that is not found in the New Testament.
4. *The Authority of the New Testament*: The New Testament writings are the highest written authority in all questions of Christian faith and practice.

Alexander Campbell was born in 1788 in Shane's Castle, Ireland and died in Beth-

any, West Virginia, in the United States. Before he joined his father in America, Thomas and Alexander discussed their personal experiences and beliefs and concluded that they had come to similar conclusions. He quickly became a leading champion of the Restoration Movement. He was one of the most prominent Bible scholars. Always yearning for the truth, he held several public debates with leading religious leaders. He was interested in the education of believers and founded a college in Bethany so he could educate young people in the Christian way of life and thought. He didn't formulate any kind of official confession nor did he establish any kind of organization. His one desire was to discover what New Testament Christianity looked like and to try to realize the same thing in his day.

In May of 1811, Thomas and Alexander Campbell founded an independent church of some 30 members in the city of Brush Run. The majority of the members were sprinkled in their early childhood. Some of them had changed their belief concerning baptism and asked to be baptized again by immersion. Alexander was still not convinced that infant baptism was unbiblical, at least until the death of his oldest child brought him face-to-face with that question. As a scholar and a Greek expert, he began to study the original text of the New Testament to find an answer to his question. He soon became convinced that the baptism of repentant believers was the only biblical form of baptism. He was also convinced that the Greek word for baptism meant "to immerse," and so accepted that only immersion of (adult) believers was biblical baptism. In 1812, Thomas and Alexander and members of their families were baptized by immersion by a Baptist minister, with the agreement that they did not have to have any kind of a spiritual "experience" which would confirm their salvation and that the only confession that they had to give was to express that of Peter: that Jesus Christ is the Son of the Living God (Mt 16:17-18). That view of baptism estranged Campbell even farther from the Presbyterians but it brought them nearer to the Baptists. In 1813, the Campbell's joined the Redstone Baptist Association under the stipulation that they could teach what they learned from the Bible. They withdrew from that union in 1816. In 1823, they joined the fellowship of the Mahoning Baptist Association, but they eventually broke off every official connection with the Baptist church. Instrumental music was thrown out of the worship because it was not mentioned in a single description of worship in the New Testament and was later introduced into Christian denominational worship. In 1858, at a meeting of the Church of Christ which was still in its formative stage, someone brought a harpsichord, which provoked great disagreement. That problem led to the peak of division between the Christian Church and the Church of Christ.

The Restoration Movement, as we have seen, came out gradually and developed in a different way in every age, solving the blazing problems of its time. As Christian congregations functioned autonomously, they always needed to return

to the beginning, to the source-standard of God's Word, especially the New Testament. The Restoration Movement longed for perfection, even though they were aware that perfection was an unreachable goal. The entire history of the Church is the best witness of the fact that the restoration of the Church is a constant effort. Just as there is no perfect living body, there is no perfect living church. The Bible teaches that God is aware of that fact and initiates and values effort and doesn't expect unreachable results. Holiness isn't a state that one attains through the exertions of holy living, rather it is the attitude of a repentant heart and God's gift of commitment to the sacrifice of the crucified Jesus (1 Pt 1:2).

The Restoration Movement still has its original strength and momentum. The churches that sprang from this movement must always, from the beginning, in every generation, pass the same way. The Church cannot inherit and cannot automatically pass on its "doctrinal purity" from one generation to the next. The biblical fact that God has children and not grandchildren, speaks in part to the continuous and constant renewal of the Church, as the one and only Body of Christ on the earth.

Conclusion

The Restoration Movement shed light on the important truth about the Church of Jesus Christ, which is and must be in its essence, in its determination and organization — one. The Church doesn't belong to humankind, but is subject and obedient to God. God rules and leads the Church, but it is overseen and served by chosen leaders and always on the local congregational level. The connection between local church communities is the Holy Spirit, who is exhibited in love and acceptance. Divisions and splits between churches are wounds on the Body of Christ.

Anything that isn't explicitly taught in the New Testament, as either a direct command or a binding example, shouldn't be stressed as a binding teaching or as a requirement for membership and fellowship. In tandem with that, nothing more recent than the New Testament should be introduced into the teachings or worship of the Church in order to prevent fellowship among Christians from being founded on unbiblical elements. Conclusions that come out of biblical texts have the right to be considered as instruction from God's Word. They are for the individual, for the Christian, binding in as much as they motivate him by his own effort (prayer inspired by God's Word) to come to the same knowledge.

As to accepting others into the church community, people do not decide this, rather, Jesus Christ adds all those who realize their state of condemnation, come to faith by salvation through Jesus Christ, repent, confess faith in the Lord and submit to baptism. Local congregations cannot, upon accepting someone into

their fellowship, add any kind of additional conditions or even neglect that which was mentioned in the previous sentence.

All of the Lord's commands must be observed in the same way that the example of the New Testament church shows us.

For a better understanding of the Restoration Movement, it is necessary to revisit some principles by which churches that came out of this movement should be known. If these are not visible, that points to the fact that these churches have forgotten (or neglected) where they came from.

First, Churches of Christ must be foreign to sectarian behavior. There will always be those who think and believe differently, and those who interpret biblical texts differently. Churches of Christ in the beginning of the movement were known for the plea, "We are Christians **only**, but not the **only** Christians." According to this principle, church communities do not have the right to claim, "We have restored!" but preferably explain, "We are restoring!" Don't say, "We own the truth!" rather, stress, "We are searching for the truth and patiently trying to find it!"

Second, the Bible needs to be read, understood and applied through the prism of the New Testament. No other kind of literature can take the place of the power of the original Word of God. The Church, no matter how large it is, cannot decide to change any portion of biblical teaching. The Church can't and shouldn't accept some other name, even when it is historically required, because it can only have the name of the One to whom it belongs. It is good to have in mind that the Church is Christ's bride (Eph. 5:27). Therefore, the plea of the Restoration Movement, "No book but the Bible, no other belief but Christ and no other name but the name of God!" is still in effect.

Third, all truth is found in the Bible, but one cannot find every detail for all life situations for all times. In defining what is biblical and what is not, it is necessary to hold to a principle of the Restoration Movement, "We speak where the Bible speaks and we are silent where the Bible is silent!"

Fourth, the process of restoring the Church is steady and continuous. The Church is not restored by "freezing biblical teaching," but by constant renewal of the foundation of New Testament teaching and the work of the Holy Spirit. The plea, "We are rebuilding the New Testament church in teaching, works and fruit!" must remain the constant framework of the Movement.

Fifth, the Church is made up of people and they are a misunderstood part of man's sinful and selfish nature. People hardly can change other people and change needs to begin on the personal level, along with God's activity. So, the principle, "In questions of faith — unity! In questions of thought — freedom! In all other questions — love!" points to the fact that restoration is a constant need, for the individual the same as for the Church — it is a never-ending process.

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Pokret obnove Kristove crkve

Obnova crkve Isusa Krista stalna je potreba i činjenica. Crkva je živa i sve živo traži stalno obnavljanje. Pokret obnove (Restoration Movement) nije pokret kratkog daha. Nastao krajem XVIII. st. proizveo je veliki broj crkava diljem svijeta koje teže povratku izvornom novozavjetnom kršćanstvu. Koliko je Pokret obnove poznat našem podneblju i kakva su mu nastojanja, uspjesi i opravdanost, tema je ovoga članka.